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BP10 Chiriguano BP10
Chane BP8

are chiefly used by the men. It is clear that the latter learnt more from the Whites than the women, for they came into contact with them to a far greater extent. Hence many of the men, but few of the women, learnt to speak Spanish. All the Chiriguano and Chané men now clothe themselves more or less like the Whites, that is to say in shirt and trousers. Few have coats. You rarely see anyone with boots, and never anyone with stockings. Practically all the Chiriguano and Chané women still wear the tipoy. It is usually made of cloth bought from the Whites. But in some villages the women still have a predominance of home-woven tipoys. The clothes worn by the men, and which are of the same cut as those of the Whites, are not their own make, but are obtained ready-made in exchange for manual labour. The cloth for the women's tipoys, too, which they make up themselves, is as a rule earned in similar wise by the men. The Indians now obtain the implements for all these things from the Whites.

The agriculture of the Chiriguano and Chané has been very little affected by the Whites. As the banana cannot be cultivated here with any success, the Indians have not been able appreciably to improve their conditions of life by extensive planting of the cultivated plants introduced by the Whites. For some of the Chiriguano and Chané Indians, cattle-breeding has become of considerable importance.

Seventeen of the cultural elements included in the tables may be regarded as articles of luxury. These are games, musical instruments, etc.

The domestic industry of these Indians has been very little influenced in its development by the Whites, a fact on which I laid stress in speaking of their pottery, which has remained in a wonderful manner untouched by 400 years of intercourse with missionaries and others. I here repeat that even the instruction given in the mission schools in embroidery, lace-making and the like, has but very slightly affected the native domestic industry of the In-